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UNITY

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VOLUME LXXVI. · THURSDAY, DECEMBER 2, 1915. NUMBER 14

THE PROPHET AND THE TRAVELERS.

Gone is the city, gone the day,
Yet still the story and the meaning stay:

Once, where a prophet in the palm shade basked,
A traveler chanced at noon to rest his mules.
"What sort of people may they be," he asked,
"In this proud city on the plain o'er spread?"
"Well, friend, what sort of people whence you came?"
"What sort," the packman scowled, "why, knaves and fools."
"You'll find the people here the same,"
The wise man said.

Another stranger in the dusk drew near,
And pausing cried, "What sort of people here
In your bright city where yon towers arise?"
"Well, friend, what sort of people whence you came?"
"What sort," the pilgrim smiled, "good, true and wise."
"You'll find the people here the same,"
The wise man said.

—Edwin Markham in December Nautilus.

"Eastward the tide of woman's suffrage takes its way" so runs the chant in *Current Opinion* for November.

It really does seem as though Chicago is to stay dry. Dryness is becoming a Sunday habit and obedience to the law is now clearly the Sunday rule. How strange are the changes in civic administration! What for years has been regarded, even by the "drys" as an impossible thing, has suddenly come to pass by the stroke of a pen of one from whom little was expected in this direction.

Mr. Edward Filene has recently been addressing the City Club of Chicago upon "The Commercial Boycott" as a means of preventing war or disciplining recalcitrant nations, in which he declared that "many people who do not believe in the use of military measures under any circumstances will be willing to agree to its ultimate if a provision is made for a trial of economic pressure first."

Theodore Faville, pastor of the Congregational Church in Kenosha, Wisconsin, contributes what we suspect is a brand new folk-lore tale of the American turkey, which he learned from a Montenegrin gatekeeper of Roberts College in Constantinople. He told the boys that the turkey has become a national bird because at one time a flock of them alighted inside of a besieged fortress and thus saved the life of the garrison. Even a turkey is "not without honor save in his own country."

William L. Sullivan, whose first appearance among liberal Protestants was on the platform of Lincoln Centre at the Theodore Parker Centennial, we are glad to learn from the *Christian Register,* is much improved in health and will resume his work as assosiate minister of All Souls Church, New York, this month. A piece of good news. Mr. Sullivan has traveled out of the heart of the Catholic Church into the heart of liberal religion, dropping out the dogmas by the way but keeping the spiritual insight, the faith and tenderness to be found all along the way.

The *Congregationalist* sounds a clear note of warning on the perils of preparedness which we wish might be echoed with greater frequence in the so-called religious press of America. It says, "Let us oppose the kind of preparedness that just now is proclaimed in this nation-wide hysteria. . . . We must not lose the chance that we have today to give the war-sick world a vision of peace. We must not turn backward and downward when God calls us to go forward and upward. In this hour of supreme duty to all humanity we must not turn from the light nor betray the truth of the gospel."

The *Current Opinion* discovers the cause for the continuous flow of life from the country to the cities, in the loneliness, the "long hours" and the no vacation routine. "A woman is tired of having only one hat in eight years and she would rather go hungry half the time than to go back to the farm" and she is tired of doing a hired man's work without his wages, and the hired men on the farm weary of being called "rubes" and "hayseeds" are "tired of being advised to death by men who don't know a cow from a goat or a mule from a mooley cow."

That is a strange story told in the November *Current Opinion* of "The Lunatic and Murderer Who Became One of the World's Greatest Philogogists. It tells of Dr. W. C. Minor, an American physician, guilty of murdering an Englishman, incarcerated in an English asylum and during his confinement becoming one of the most learned and voluminous assistants to Sir James Murray, the editor of the great English Dictionary. Surely the line between sanity and insanity, vice and virtue, power and weakness is an uncertain and fluctuating one.

Fisk University is one of the earliest schools in this country devoted to the higher education of the colored people, and the inauguration of Fayette Avery McKenzie, Ph. D., as president of this institution at Nashville, is well called by the *Congregationalist* "a notable inauguration." The correspondent of this paper thinks it was perhaps the most imposing occasion ever celebrated of this nature since the Civil War. Telegraphic messages were read from the Secretaries of State and the Interior, the Governors of six states, and five of the largest educational institutions in the country. President McKenzie is a graduate and whilom professor of the Ohio State University. Three members of the original group of Jubilee Singers, whose singing in Europe and America builded Jubilee Hall at a cost of $150,000, were present to sing with old time fervor the folk songs of the slave. With the passing of Booker T. Washington it is encouraging to note that the banner is still kept floating and that new hands are rallying round the flag that stands for race justice and the advancement of the colored people.

The Theosophical Path, the organ of the Theosophists at Point Loma for November, sustains the high typographical standard of its predecessors. There are fascinating pictures of the San Diego Exposition, particularly the "Japan Day" at the Exposition, beautiful glimpses of the charming Point Loma grounds, but its pages are also laden with rich text as well as illustration. We are particularly attracted by the thought provoking studies of Kenneth Morris under the title of "Golden Threads in the Tapestry of History." This number, too, being given to a study of China, which country superficial journalism would hold up as a dreadful illustration of the calamity that overtakes unpreparedness, while the real reading of China's lesson proves quite contrary. Industrious China, of all the "Powers" of the world, has kept its continuous history for four thousand years. Only the uninformed will call the following extravagant and unmerited praise:

> Chinese ages packed with culture, tragedy, epic glory, spiritual aspiration, artistic triumph—with full, rich and palpitant life—weigh less in our consciousness than the squabbles of kings and barons for whom culture was as the South Pole or the dark side of the moon. Yet as human beings, we might enjoy these great heirlooms of humanity. If we have had nothing yet from China, it is because we have not arrived at capacity to receive it. We must grow a little more civilized: even to the point of understanding the brotherhood of man.

A high quality of paper, fine printing, attractive illustrations and decorations, coupled with high ideals and fearless spirit, are qualities in a magazine that come high. Beauty is expensive in the print shop as elsewhere but it is very gratifying and convincing. Such a magazine is *"Femina,"* published at 70 Devonshire street, Boston. The first anniversary number is before us, a publication of beauty as well as of sense. Of this magazine Norman Hapgood well says:

> *"Femina"* is the kind of magazine I like to see succeed. It is a kind of which there are too few in this country.
>
> *Femina* appeals to the mind and to the serious interest, to the desire to understand and know.
>
> Most American magazines appeal either to merely practical interests or else to the desire for aimless amusement and time-killing.,
>
> When a periodical in this country takes a high stand as *Femina* does, it deserves the strong support of the large and increasing number of women whose interest in the universe is not exhausted by fashion, gossip, cooking, photographs and fiction.

We heartily endorse Mr. Hapgood's opinion, but confess that the name is a little wearisome, if not irritating. The matter of gender on the higher levels of humanity occupies a decreasingly small space. Sex distinctions run through all life but on the upper reaches there is the grammatical need of a common gender—not neuter nor masculine, nor feminine, but the common qualities of humanity. In heaven "they neither marry nor are given in marriage."

A Conscience Call

An Invitation by Telegram.

To Jenkin Lloyd Jones:

Will you and Mrs. Jones come as my guests aboard the Oscar II of the Scandinavian-American Line, sailing from New York December 4th for Christiana, Stockholm and Copenhagen? I am cabling leading men and women of the European nations to join us en route, and, at some central point to be determined later, establish an International Conference dedicated to negotiations leading to a just settlement of the war. A hundred representative Americans are being invited, among whom, Jane Addams, Thomas Edison and John Wanamaker accepted today. Full letter follows. With twenty thousand men killed every twenty-four hours, tens of thousands maimed, homes ruined and another winter begun, the time has come for a few men and women with courage and energy, irrespective of the cost and personal inconvenience, money sacrifice and criticism, to free the good will of Europe that it may assert itself for peace and justice with the strong probability that International disarmament can be accomplished. Please wire reply to Biltmore Hotel.

HENRY FORD.

The Reply.

Henry Ford, Esq.,
Biltmore Hotel, New York City.

Your startling invitation strikes us in midst of much work and many previous engagements. But it comes as a command and we will try to extricate ourselves so that we may accept the high honor and grave tasks. Will telegraph definite answer Sunday afternoon or earlier.

JENKIN LLOYD JONES.

The above explain themselves. The Editor of UNITY is not a globe-trotter and an ocean voyage, especially at this season of the year, has few attractions for him. His hands and his heart are full of home matters; his time spoken for; engagements strung along through Colorado, Michigan, Indiana, Wisconsin and Illinois bind him. And still, because this cause is so ill spoken of, because what we believe to be sincere principles, grappling with high causes, are made the butt of flippant newspaper ridicule, he

has felt that this is the time to stand up and be counted, to confess his comradeship with those who believe that everything ought to be done that may in any degree help put an end to this horrible war, and, what is still more important, stem the tide of brutal reaction in this country, this hysterical clamor for "preparedness," the panicky call for "security," which is so destructive to the democratic ideals of the United States and the Twentieth Century and so unwarranted by our one hundred and more years of history during which we have lived at peace with all our neighbors except when we ourselves went in search of trouble, wisely and righteously avoidable.

Physicians tell us that crossed eyes are often the result of nervous strain, or other physical over-excitements. As a nation we are suffering from political strabismus. If the newspapers are to be trusted the whole country is afflicted with distorted vision which brings on this military hysteria.

We are not among those who believe that such an expedition as is being chaperoned by Henry Ford will have much direct influence upon the war maddened rulers of the belligerent countries, but we believe it will help formulate the suppressed and undefined longing of all the peoples and will have effect upon the dreams if not the acts of all parties concerned in the miserable business, from the crowned heads to the powder boys in the trenches.

We do not know more than is made public in the daily press. Whither we are going and how long we are to be gone we do not know, but the Editor and the Assistant Editor, Jenkin Lloyd Jones and his wife, probably will be on the water before these lines reach the eyes of our readers.

We are willing to plead guilty to the soft impeachment that classifies us among the "sissys," "mollycoddles," the "anemic," "flat-chested," "spineless" people. We are glad to enroll ourselves as members of the unarmed army who seek truth, justice and right,

"Not by powder and ball, but through love's higher call."

To make our republic efficient on sword and battleship lines necessitates our harking back to the aristocracies and autocracies that belong to crowns. We go as advocates of Peace to be secured by an appeal to law and order and not to powder and ball. We bespeak the patience and co-operation of our readers and will hope to keep them informed from time to time of our experience and progress of the cause that for a few weeks bears us away from our chosen tasks.

Follow duty if you would know the Christ-like calm in the presence of wrong; follow duty if you would change resentment into patience, resistance into forgiveness. Duty is the great mountain road to God.

JENKIN LLOYD JONES.

The Athanasian Creed and the Anglican Church in Canada

(From a Toronto Correspondent.)

The General Synod of the Anglican Church in Canada met recently in Toronto, and amongst its other business considered and endorsed the report of the Committee on the Revision of the Prayer Book. The committee's report was presented in the form of a Draft Prayer Book, in which were shown all the changes that were desired to be made. It should be said that the committee had not been allowed to touch either doctrine or principle; hence there has been no really serious revision; "adaptation and enrichment" is regarded as the correct description of their work.

Apart from the proposed changes in the Athanasian Creed, there is little of interest to note for the readers of *The Christian Commonwealth*. One or two changes in the marriage service remove the objectionable features in the old book, and the burial office has been adapted to Canadian use and enriched by minor additions. But in essentials all the offices remain as they were, and the liberal waits in patience for "another day."

A change has, however, been made in the Athanasian Creed which gives a certain measure of relief. The committee proposed the adoption of an alternative use, the alternative being the "Lambeth' translation of the creed minus the "Warning Clauses." Under their scheme both the old creed and the new translation would be printed in the new book, but the use would be left to the choice of the minister. At the close, however, of a keen but remarkably friendly debate, lasting for a day and a half, another proposal was made which was eventually carried by a large majority. As the matter now stands: (1) The old creed is retained as the only permissive use for public recitation; (2) the "Warning Clauses" are to be indented, and a rubric added to the effect that they *may be omitted* in the public recitation of the creed; (3) the word "rightly" ("believe rightly") in Clause 29 is to give way to the more correct "faithfully"; and (4) a footnote is to be added, asserting that "the warnings in this confession of faith are to be understood not otherwise than the like warnings in Holy Scripture."

We need not say, of course, that this will not prove entirely satisfactory to all good church people. It goes too far for some, and not nearly far enough for others. At best it can only be regarded as a temporary measure. The day will come when the Prayer Book must be revised again, and in that day there will be another debate on the place and use of the Athanasian Creed. In the meantime, before the new Canadian Prayer Book comes into use, the proposed changes have to go before the Provincial and Diocesan Synods, and finally brought before the next General Synod for confirmation. That will probably be in 1918.

Christian Commonwealth.

The thing next in beauty to a tree in full leaf is a tree bare; its every exquisiteness of shape revealed, and its hold on the sky seeming so unspeakably assured; and more than the beauty of shape and the outlining on sky, the solemn grace of prophecy and promise which every slender twig bears and reveals in its tiny gray buds.

—*Helen Hunt Jackson.*

Religion and the Brotherhood of Nations

By REV. GILBERT REID, D. D., Shanghai, China

[Many of the readers of UNITY already know something of the International Institute of China, and of Rev. Dr. Gilbert Reid, its founder and director in chief. But I think they would like to know more. Dr. Reid has come to be regarded as one of the strong, guiding minds of China in the new career in which that remarkable nation has entered, and the International Institute, which he established and has been carrying on now for more than twenty years, is a wide-reaching agency created by him for the purpose of helping the Chinese people to come into intelligent and sympathetic acquaintance with the best side of Western or Christian civilization and religion, while at the same time conserving all that is best in their own ancient and important civilization, religion and life.

Dr. Reid went to China some thirty years ago as an American Presbyterian missionary, and for a time carried on missionary work in the ordinary orthodox manner. But by degrees he came to see that China, in her great and critical transition from old to new conditions, needed help in far larger and more vital ways than those of the ordinary Christian missionary. The result was the establishment of the International Institute of China, located first at Pekin and later at Shanghai.

The Institute is broadly educational in its character. It aims particularly to reach the higher Chinese mind rather than the common people; to shape the thought and sympathies of the nation through the leaders of the nation. It purposes to be a teacher in China and the Orient (for its influence extends beyond China) of international brotherhood, inter-racial brotherhood, inter-religious brotherhood, brotherhood between all classes, races and religions in China; brotherhood between China and the other nations of the Orient, brotherhood between the Orient and the Occident, and brotherhood of all mankind.

When Dr. Sunderland went to the Orient two years ago as Billings lecturer of the American Unitarian Association for Japan, China and India, he was invited to deliver a series of four lectures before the International Institute of China. The lectures were widely reported in the newspaper press of the nation, through the influence of Dr. Reid. They were also published by the Institute in book form under the title, "The Orient and Liberal Religion." The Institute also expressed its desire to have one of the International Congresses of Liberal Religion, for which Dr. Sunderland was preparing the way in the East, held in Shanghai under its auspices.

A few months ago Dr. Reid accepted an appointment from the American Unitarian Association as its Billings lecturer in China for the present year. On this foundation he has already given ten or twelve lectures of a most interesting character, treating with considerable fullness the subjects of "Liberal Christianity" and "The Brotherhood of Religions."

The lecture which follows, on "Religion and the Brotherhood of Nations," was delivered at the International Institute in Shanghai, October 3d, and printed in the China *National Review* of October 9th.

J. T. S.

THE LECTURE.

In the series of addresses which we have been giving at the International Institute from Sunday to Sunday by arrangements made with the Billings Lectureship of Unitarian Christians in Boston, we have dwelt on the importance, the worth and the fascination of bringing about the spirit of concord and conciliation between one religion and another, or between different schools of religious thought within the same great religion. Our method has been to express appreciation of others and others' creeds. Whilst fairness united with friendliness, and friendliness united with fairness, are difficult to attain in discussions of religion, the general result of our conferences has been most satisfactory. Mutual good will amongst persons of religious convictions is by no means an impossibility.

It has generally been supposed that concord and conciliation amongst nations was more within our reach than concord and conciliation amongst religions. The present great war in Europe—or rather on all the continents of the globe—has knocked on the head many a beautiful theory as to peace on earth or good will to men, to say nothing of glory to the God and Father of all. The pendulum of the world's thought has swung far over to the other side from that of international conciliation and universal brotherhood of a few years ago. Even Christians are growing pessimistic, or, if not actually pessimistic, too many are cultivating the spirit of hate in their relations to warring foes. The joys of international and religious fellowship have for the moment ceased. Something more martial suits the times better.

Perhaps it would be well, in these days when the ties between men and nations are being broken, when dark clouds rest on the face of the earth, if the method of appreciation, applied so effectively to the great religions, were also applied to the great nations, to republics, kingdoms and empires.

Patriotism is a virtue which for many centuries has been looked upon by many peoples as the supreme virtue. Internationalism, on the other hand, is an idea which human minds are just beginning to understand, a virtue which is only slightly appreciated and is seldom made supreme. The true relation between these two virtues is not clearly determined, and many fail to see how the one can be cherished without excluding the other.

A distinguished American, William Everett, speaking at Harvard University in 1900, has used the strongest language in stating his conception of duty, and of patriotism as one form of duty. He said: "Granting war is sometimes necessary, if it is ever engaged in for any cause less than necessary, it is wrong; and the country is wrong that engages in it. If any country, yours or mine, is in the wrong, it is our duty as patriots to say so, and not support the country we love in a wrong, because our countrymen have involved her in it. In the war of our Revolution, when Lord North had the king and virtually the country with him, Fox lamented that Howe had won the battle of Long Island, and wished he had lost it. What! An Englishman wish an English army to be defeated? Yes, because England was wrong; and Fox knew it and said so."

Thus we come to the point that one must indeed be always patriotic, in the sense of loving his country, but one is not of necessity compelled to favor war as

against peace. To do one's duty, though in the minority, is often the truest patriotism.

Right here it is easy to turn our thoughts from nationalism to consider internationalism, and from patriotism to the idea of universal brotherhood, for it will be seen that they both unite in devotion to truth and a Higher Law.

Fraternity is a conception which had its birth far back amongst all civilized peoples, but internationalism is a new word and a new idea. It represents cooperaton on a universal scale. It recognizes competition the world round. It is one form of universal peace, not by eliminating national distinctions, but by adjusting relations between one nation and another. Internationalism is the practical embodiment of an ideal conception of human brotherhood. It recognizes the unity of the race, as it came from the heart of God, and as the goal toward which the world moves. Above is the one God and Father of all, and below are brother men. Humanity is one family. The Chinese have two sayings: "All under heaven are one family," and "Within the four seas all are brothers." There are ties of affection, of culture, of commerce, of postal communication, of telegraphy, of religious sentiment, of humanitarian aspiration, and of social intercourse, which bind men together in utter disregard of mere national demands. The globe has grown smaller, and earth's inhabitants draw nearer and nearer to each other. Men of one country learn from those of another, and our personal friends include all climes and all nations. The one who travels much is cosmopolitan, and the cosmopolitan spirit exhilarates, just as the insular spirit dries up the sympathies and deadens even religion. To live abroad and mingle with other people liberalizes, and makes living a joy.

To be at peace with each other is to set into action the international mind. To be at war puts a cleavage deep down into this globe of ours, and sometimes right up into the heavens.

At heart all men, with any religious sentiment whatever, are opposed to war. The excuse for war is that it is one of defence; sometimes it is said that it is for humanity's sake. Such impressions make it easier to fight "in all good conscience." The international mind is only held in abeyance; it is not completely destroyed by the havoc of the battlefield. It even occurs that warriors become so sickened of shot and shell, of shrapnel and bombs, of wounds and bloodshed, that the end of war is eagerly awaited, and enemies quickly become friends. The warrior is after all international in his inner impulse.

Sometimes the patriot retains his international feelings by refusing to join in war, or at least by deeply regretting the necessity of war.

The call of duty, the mandate of the Higher Law, may lead the patriot to stand aside, when his country goes to war, and be none the less a patriot. The man of true international feeling cannot but pray for the overthrow of war and all its accompanying evils, and for the reign of peace and justice.

Thus both patriotism and internationalism draw near to each other, as they bow to the supremacy of God's way, that of peace and righteousness. As they bow before the highest and the best, they clasp hands and vow each to defend the other. The spirit of nationalism and the spirit of internationalism are not mutually antagonistic, but mutually helpful.

Nationalism represents independence, and independence is essential to national sovereignty. Internationalism represents inter-dependence, and this is essential to human brotherhood.

There have been those who have proposed some kind of international congress, that internationalism may have more than an academic value, and that war may be averted. This means more than an international Court of Justice, and much more than an international Court of Arbitration, both of which will be the fruits of the Hague Peace Conferences. In time the idea of various national representatives deciding questions of common interest will no doubt grow, without in any way infringing on the rights of nationality. As bearing on this matter the words of Dr. Trueblood, secretary of the American Peace Society, may be quoted: "National sovereignty and independence are not absolute, and in the very nature of the case cannot be. The nations are members of 'the family of nations,' and the governments are compelled, in various important matters of common concern, to take counsel of one another, or, in other words, to exercise a joint sovereignty which is beyond the field of national sovereignty, and which no nation can exercise alone."

There is too often a misconception that to have the international mind is to work against one's own country and to be ashamed of one's own people. In commercial matters, especially, international competition, or rather competition between two or three nations, has become so intense that the destruction of the trade of some other country, and hostility to the people of that country, denotes high patriotism. The end is war, with the collapse of trade, of both friend and foe. The international mind has no need of war, and recognizes that the prosperity of other countries does not mean the downfall of one's own country. Professor Lecky, in his "Rationalism in Europe," has said: "The conceptions that the interests of adjoining nations are diametrically opposed, that wealth can only be gained by displacement, and that conquest is therefore the chief path to progress, were long universal; but during the last century political economy has been steadily subverting them, and the time will come when a policy of territorial aggrandizement will be impossible."

The failure to recognize this possibility and desirability of international co-operation has, to my mind, been the primal cause of the present disastrous war in Europe, embracing five continents. If blame is to be given, or if any country is to be declared innocent, blame and innocence may alike be extended to all. By each overstepping the mark just a little, and through lack of confidence in the compatibility of internationalism with nationalism, the cataclysm has come.

It is indeed true that all peace efforts have failed to ward off this last great war of Europe, which many have for years feared was coming, and it is also true that peace arguments are treated with derision, and that pacifists are more than ever treated as foolish dreamers. When the war is over and millions bear burdens never borne before, then once again there will spring in the breast a desire for peace between all nations, and all governments will proceed with new vigor to plan the prevention of war.

Genius is needed as much in devising peace measures as in military strategy. Courage, too, is as much a necessity in the peaceful employments of trade as on

the battlefield. Heroism will not die out, when war has died away. A college-bred man fighting in the Cuban war truly said, "It was much easier for me to face Spanish bullets in one exciting charge than to face a bribe of $10,000 a year to give my knowledge of law to a nefarious enterprise."

Through the study of the measures of international peace which has been given by men of science, especially the science of jurisprudence, the cause of peace has been lifted above the basis of mere good feeling, however important and agreeable good-feeling always is, up to the basis of clear, untarnished righteousness Only by learning to deal with each other fairly, to consider questions in a judicial temper and so in a brave spirit, can we learn to be at peace with each other, and be true friends to each other. National bias must give place to international justice. Without this there will certainly be mutual bickerings and contemptuous criticism, liable to flare up into the blaze of actual war. The Bible says, "first pure and then peaceable." Dr. Lyman Abbott has said truthfully: "Enduring peace is possible only when it is the fruit of justice. With the convening of the Hague Conference in 1899 there was wrought into the consciousness of mankind a better plan than war for establishing justice between the nations." This quality of justice, daring to do right and be right, is no namby-pamby kind of thing such as peacefulness is misrepresented as being. Peace when solidified in justice is as sterling a quality as the martial spirit that looks for blood and shrinks not from it.

The benefits of this exalted cause that seeks to bind nations together in true fraternity, are beyond compute. The horrors, the calamity, the folly, the madness, of the present war in Europe, which the cause of peace and justice and all the Hague Conferences have been powerless to check, are also beyond compute. When General Grant was offered a military review by the Duke of Cambridge, he declined, saying, "I do not wish to look on another regiment of soldiers." It was Wellington who wrote, "If you had seen but one day of war, you would pray God you might never see another." Perhaps the supreme horror of the present war will be the means, and the only means, of self-defence along paths of peace.

This international peace idea and the progress made are very largely due to the new spirit brought into the world by Christ, and to the fundamental principles which he taught to his disciples. As to the attitude of Christ on this matter there is no dispute. The early Christians for the first two centuries showed the same spirit, and in nearly every case refused to enter the army of the Roman Empire. From these early days down to the present this spirit of Christ has been in constant conflict with the militant spirit of powerful nations. Christ has stood for peace; the Church too often has stood for war. John Ruskin has said, "The Christianity which we have been taught for 2,000 years is still so little conceived by us that we suppose the laws of charity and self-sacrifice bear upon individuals in all their social relations, and yet do not bear upon nations in their political relations." And so Whittier, in an unusual tone of irony, sings:

> Rosy and sleek, the sable-gowned divine,
> O'er his third bottle of suggestive wine,
> To plumed and sworded auditors shall prove,
> Their trade accordant with the law of Love,
> And Church for State, and State for Church, shall fight,
> And both agree that Might alone is Right."

Whilst the war still rages and human lives are still offered on the altar of what each believes to be the truth, and misery increases from day to day, it is well for us to heed the appeal of the Supreme Pontiff that the clash of arms give place to kindly greeting from friend to friend and brother to brother. Each nation must have its equal chance in the industrial, commercial and financial contests of the whole world, and the genius and scholarship of one must supplement the attainments of others. Seeking to exclude any nation or any race from the world-wide pursuits, or in planning to overstep the boundaries of other nations and to occupy their territory, may be called patriotism, though of a very poor type, but it cannot be called internationalism, still less Christian brotherhood. When the complicated problems of the nations now at war are finally settled, it is to be hoped that the boundaries of each nation as then determined will henceforth be regarded as sacred, and no people need fear attack from any other. Politically all nations are to be satisfied with their own, and not to covet the property or territory of each other; they are to limit themselves to their own. In all other respects—in commerce, industry, education, religion, travel and social enjoyment on land and on sea—the whole world is to be the free channel for each and all; there are to be no limits. By thus discriminating the self-imposed limitations of national sovereignty and the boundless scope for every individual, can internationalism become a working theory.

The British Prime Minister, Mr. Asquith, some months ago gave utterance to some excellent advice as to the mutual obligations of great and small nations. Though possibly his expressions imply guilt on the part of some and innocence on the part of England, yet the main idea of this distinguished statesman must win the assent of all who think seriously of problems which are universal in their meaning and operation. I quote his words: "Belgium, Holland and Switzerland, the Scandinavian countries, Greece and the Balkan States,—they must be recognized as having exactly as good a title as their more powerful neighbors,—more powerful in strength as in wealth,—exactly as good a title to a place in the sun. And it means, finally, or it ought to mean, perhaps by a slow and gradual process, the substitution for force, for the clash of competing ambitions, for groupings and alliances and a precarious equipoise, the substitution for all these things of a real European partnership, based on the recognition of equal right and enforced by a common will."

It is, too, our hope that this high ideal will be realized, and that the nations of Asia as well as of Europe and America, will come into the full possession of these rights, inalienable and unalterable.

Nationalism and internationalism are both in harmony with the religious sentiment. We have only time to cite the teaching of Christianity. The Apostle Paul, preaching on Mar's Hill in Athens to Greek philosophers, enunciated this statment, to which the Confucianist can well subscribe: "God hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Here there are two legitimate conditions under which hu-

manity is placed, the condition of world-wide brotherhood, and the condition of national limitations, determined by God, and of national obligation to self-defence, likewise from God's will. If one nation is to be content with its own God-given inheritance, without encroaching on the territory or crossing the borders of another, so also is it obliged to defend its own against aggression from another. National territory does not necessitate mere national trade. To territory there may be national limits, but to trade, enterprise and intercourse there need be no limitation, they are international or universal. A small country may rank first in commerce. Territorial aggrandizement or wars of conquest are needless as well as wrong. This is common sense and this is Christianity.

It is religion rather than some particular Religion, which sympathizes with and encourages the spirit and the policies of international brotherhood. Some of the great Religions, in their zeal for propagating their special tenets and ceremonies, have been more divisive than harmonious, and have penetrated even national sentiments with their divisive spirit. Other religions have been promulgated as local or national Faiths, adapted to limited conditions. Lacking the universal outlook, they have thought but little of the important relations which exist between nation and nation and their respective governments. Whatever may be said of the failings of Christians and of different branches of the Christian Church, the true student of history must acknowledge that Christ and his first followers took a broad look over the world, recognized the place of governments and rulers, and the fact of national distinctions, and, with them, enjoined the duty of world-wide fellowship, which leaps the bounds of race or State. They pointed on to coming ages, when war between nations will cease, and all kinds and nations will bow to the will of a Universal Will, to the law of love as centered in the Supreme, and embodied and made known in Jesus Christ. Jesus is the universal Brother, God is the universal Father, and through them there will yet come international brotherhood and peace amongst all men."

WINTER WOODS.

Gray, naked boughs that dumbly reach
  Wan, bloodless hands up to a sky
All dark and stern and pitiless
  Wherein no signs of promise lie—

And yet, tho' sullen skies bend low
  O'er empty nests all tempest blown,
Patient they wait in simple faith
  That Love must ever seek its own.

Thro' days that hold no gleam of sun,
  Thro' nights that know no moon or star,
They hold a dream of downy nests,
  Of warm scents blown from fields afar.

They hear the unbound streamlets sing
  Thro' waving meadows, wide and sweet,
While through the drifted snow they feel
  The fevered pulse of summer heat.

O, still gray woods, for me you hold
  A lesson that none else may teach—
Who waits in faith, some glad, sweet day
  Shall clasp the good now out of reach.

—*Florence Jones Hadley.*

Dr. Washington Gladden on Peace

One serious obstacle to the establishment of peace is the persistent assumption on the part of great multitudes of people that human nature is always the same; that because war has always existed it always will exist; that it is visionary and stupid to think of getting rid of it. Along with this assumption logically goes the expectation that war will constantly increase in ferocity and destructiveness. All the advances of science contribute to make it more conscienceless, more hideous. The present war indicates the line on which it must go forward.

In fact the present war makes it plain that human nature does fatally change for the worse; and that war is itself the most efficient of all agencies in producing this change. We see it going on; such terrible things as never happened in history are taking place before our eyes.

Human nature is like every other kind of nature; under certain kinds of regimen it will develop and advance; under other kinds of regimen it will deteriorate. Does anybody question the possibility of degeneration in human nature? It would seem reasonable to believe that a living thing which can change for the worse may also change for the better.

In the creation story in Genesis it is represented that man was commissioned to cultivate and improve nature. The story represents the historic fact. Human nature has been at work, ever since the dawn of history, changing the conditions of the rest of nature, and marvelous things have been accomplished; the whole face of the earth has been changed, the orders of plants and animals have been transformed by the agency of man. Does it not seem a little bit improbable that human nature should be able to work such mighty improvements upon all the rest of nature and still be destitute of all power to improve itself?

When we turn from probabilities to facts the case is still clearer. Human nature was in the habit, not many centuries ago, of sacrificing its own children to appease the wrath or cultivate the favor of the gods. This institution of human sacrifice was practically abolished among the Hebrews by the revelations made to Abraham; but it flourished in all the other Semitic tribes, and prevailed to an awful extent among the Scandinavians, the Germans, the Gauls and the Britons. In the ancient Upsala, a great sacrifice was offered up every ninth year, consisting of nine human beings and sixty-three animals. The Danes, in the same manner, held a sacrifice every ninth year of ninety-nine men, besides horses, dogs and other domestic animals. The Germans, after their conversion to Christianity, continued to offer up their prisoners of war as sacrifices, both to their ancient gods and to Christ. Human nature, not so very long ago, prompted human beings to do such deeds as these.

In the most cultured nations of the earth, in Greece and Rome, human nature prompted the taking of little children when they were born—especially little girl babies—and throwing them out on the refuse heaps to die or be picked up and reared by those who wished to make slaves or prostitutes of them.

Not so very long ago the vast majority of the people of the world were slaves. Has not the human nature of the masses changed a good deal since the time when they all willingly submitted to be enslaved?

It is only recently that gentlemen, freemen, all carried their own swords to avenge their injuries. Private warfare was an established institution of long standing, and was believed by everybody to be absolutely necessary for the defense of rights or the redress of wrongs. When it was proposed to abolish it and substitute for it public tribunals to settle quarrels, men cried out that it would never do; that you could never put an end to private warfare; that men had always settled their quarrels in that way and always would. Did you suppose that you were going to change human nature? Well, it was done. Private war was forbidden and outlawed; and human nature now, in all civilized countries, brands the man who insists on settling his differences with his neighbors by fists or clubs or pistols as a brute or a bully; as a very undesirable citizen. When, therefore, you hear it said that we can never get rid of war, because we have always had war, and human nature never changes, you have only to take a glance down the records of the ages to assure yourself that the remark is inane.

In truth, however, this thing which we call human nature, is a composite and highly diverse quantity; it contains many elements and forces variously mingled. It incorporates in itself more or less of the qualities which it has derived from generations long past. Traces of its brute inheritance constantly appear. Man has much in common with the brute. What we properly call human nature is, however, the combination of those elements in which his distinction from the brute consists. Man exhibits sometimes the qualities of the vulture, or the hyena or the hog; but these are not properly human qualities; they are traces of his brute inheritance. Man became human when these egoistic and predatory sentiments were superceded by sentiments of justice, and good will, and sympathy, and friendship. These are the humanities. Men were cannibals once; but cannibalism is not, properly, an element in human nature; it is part of the brute nature.

Under certain conditions there is a tendency to revert to primitive types; but these relapses are not exhibitions of human nature; they are reversions to brute nature.

It is possible to turn human nature backward; to prescribe for it a regimen and a mental environment which shall reverse the law of human life and cultivate the subhuman or the inhuman. This is precisely what is done by militarism. This is the essence of war. It substitutes the brutalities of the cave dwellers for the Christian humanities.

In most spheres of life the humanities have been greatly gaining of late over the brutalities; man has seemed to be coming to his own. But there is one sphere in which very little progress has been made. That is the sphere of international relations. A great authority on international law tells us in the last *North American Review* that there is practically no such thing as international morality; that each nation is authorized by it "to set out upon an expedition of plunder and destruction which its interests may prompt it to undertake." War is the supreme arbiter, so far, of international disputes; and war, "as understood in actual practice, covers every crime that is conceivable to the human mind."

Such is the basis on which international relations have hitherto rested. It is the one stupendous anomaly of civilization. The world sees this now as it has never seen it before. And before this war is over the world will be fully convinced that the time has come to put an end to war, to make it impossible and infamous. And when the world hears men saying: "We have always had war, and we always shall have it," the world will look at the ravaged plains of Belgium and France and Poland and answer: "Yes, we have always had it, but we seem to see some sufficient reasons for having it no longer." And when the world is asked if it expects to change human nature, its natural answer will be: "Some types of human nature might easily be changed for the better; at least it is worth while to try."

Out of this discussion one or two conclusions seem to emerge:

First. The fact that a thing has always been is not a conclusive reason why it should always be.

Second. Before we determine that human nature is unchangeable let us make sure that we have a clear understanding of what human nature is.

Third. It may appear, upon reflection, that the function of that religion in which we profess to believe is mainly the changing of human nature from bad to good or from worse to better. To say that human nature cannot change is to say that Christianity is a delusion.

Fourth. We have reason for believing that we are standing on the threshold of the most wonderful change which has ever appeared in human history. We are witnessing a demonstration of the idiocy of miltarism. The demonstration will be made complete before the nations cease fighting. All will have suffered crushing, overwhelming, remediless losses; none will have gained for themselves anything worth while. Only one thing will be clear; that the attempt to reconstruct society on the miltaristic basis would be nothing short of insanity; that the only possible outcome is a league pledged to maintain and to enforce peace. The alternative is endless wars—wars which will hasten the people in the path of self-extermination. I cannot believe that humanity is going to choose this path; therefore I think that the world state must be near at hand. I am even venturing to hope that I may live in it.

It will be a great day when the lightning shall carry through the air or under the sea the news of the founding of the League of Peace. The stars in their courses will bend to hear it; the waves of the sea will fling down their jeweled caps to cheer it; Mount Blanc will shout it to Mount Washington, and Mount Washington to Mount Ranier, and Ranier to Fujiyama, and Fujiyama to the Himalayas; the mountains and the hills will break forth into singing. The new heaven and the new earth, promised so long ago, waited for by the sons of peace through all these weary centuries, will have come at last.

For this, for this, through all these dark days now passing, the world has been getting ready. For, believe me, fellow men, human nature has been changing during the last ten months more rapidly than ever before. In the hearts of tens of millions, some on the battlefield, more in broken homes and ravaged fields and lonely villages and ruined cities and silent factories, there has been kindling and smoldering and glowing a great and holy wrath against war. You

don't believe it, you war lords; well, you will wake up to hear some ominous voices one of these days. And you, who think that human nature is unchangeable, you will not have to live long to be convinced that it has changed a good deal since last July—changed from a feeble and faithless toleration of war to a deadly determination to be rid of it.

On that determination the League of Peace will be built. And when the lightnings run with the news of it to and fro upon the earth, a great voice, like the voice of many waters, and as the voice of mighty thunders, will be heard saying, "Allelulia, for the Lord God omnipotent reigneth."

"You will hear it, some of you, and you will join in it! And you will grasp each other by the hand, saying: "Brother, Peace has come, Peace, Peace! The great dragon that has been devouring the earth has been cast into the sea! Come, now, all together, each for all and all for each. Let us tear down the barriers that keep the nations apart! Let us banish the enmities of caste and class! Let us build here on the earth the city whose gates shall shut out greed, into which no lie shall enter and in which hate cannot breathe!"

And the angels who brought the great glad tidings first shall be glad in heaven that their song has come true, and we shall hear it here once more: "Glory to God in the highest, and on earth peace, good will toward men!"

From Ohio State Journal, Columbus, Ohio.

BALLAD OF MISSING MEN.

Great was her joy and great her pain,
  In rearing her four mighty sons:
They went, but they came not again,
  Her fair-haired ones, her blue-eyed ones.
  For as the loyal patriot runs
In answer to the war-call clear,
  So had they sped, her beauteous ones;
Where are the sons of yesteryear?

Great was her fear and great her pain,
  For, as in ancient times, the Huns
Swept from the north, a bloody train,
  So had the foe that kills and stuns,—
  And those who died were happiest ones,—
Poured hail of lead and horrid fear
  Upon her and her vanished sons.
"Where are my sons of yesteryear?"

Her voice called daily but in vain
  On One who knew her little ones,
Who saw them grow like ripening grain:
  Cut down they lay 'neath alien suns.
  Then, like a gleaner pale who shuns
The harsh behest of feudal peer,
  She sought the graves of her dead sons.
"Where are my sons of yesteryear?"

L'Envoy.

But no one knew where lay her sons,
  None cared her soul's wild plaint to hear;
For myriads mourned their vanished ones,
  Their blue-eyed sons of yesteryear!

—*Richard Warner Borst.*

After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it.—*Henry Drummond.*

The Liberal Christian Church

In welcoming new members into the church of which he is pastor, the Rev. Joseph Fort Newton of Cedar Rapids, Iowa, said:

What is a Church? It is a company of people drawn together by common needs and aspirations for the worship of God and the service of man,—comrades in the life of Faith, Hope, and Love. What is a Christian Church? It is such a company united in the name and spirit of Christ, accepting Him as their Redeemer and Leader—the Way, the Truth, and the Life.

What, then, is a *Liberal* Christian Church? It differs from the others, not in its spirit and aim—still less in the Leader whom it follows—but in its basis of fellowship and the methods it employes to reach the *same great goal.* It does not ask a man to say *I believe,* but, instead, a bold *I will,* following Him who said, *If any man will to do His will, he shall know the truth.* It rests upon a unity of the spirit, not upon a uniformity of opinion, and invites men to unite in the search for what is True and the service of what is Right.

There are two conceptions of the Church. One is that it should consist of those who have had a certain experience and have made up their minds about certain doctrines of faith. These doctrines may be stated in a formal creed, or may be only implied; but they are conceived of as propositions to be accepted as the condition of full fellowship. That experience may be deep and revealing, and those doctrines may be true; but what of the man who has not enjoyed that experience and cannot bring himself to accept those doctrines? Is he to be kept out of the Church of Christ—shut away from the organized religious life of the community?

No! There is another conception of the Church as a fellowship, not of those who have found the truth, but who are sincerely seeking it; not of those who have fixed conclusions, but of those who are making brave beginnings. It holds that the time to enter the Church is not when all questions are solved, but when the uncertainties and hazards are most keenly felt, seeking the comradeship of those who are struggling together in quest of Truth and Righteousness.

Such is the spirit and basis of this Church. Therefore it makes no creed or rite a test of fellowship, but invites men and women of all creeds—and such as have been unable to attain to any firm assurance—to unite in mutual respect and goodwill, for the worship of God in the spirit of Jesus. It is a Church of the Free Spirit, founded upon Freedom, Friendship, and Fraternity in religion—a union of those who seek the Truth which makes men free, the Faith that makes men faithful, and the Love that is more than life.

Not yet have we attained this Ideal, but our faces are set toward it, and it is the Motif of our work and worship together. This is not a society of saints, but only a company of faulty human beings who are a little weak and a little strong, a little good and a little bad; folks who try hard and fail much, and who crave that Charity without which the most perfect faith is nothing, even as they invoke the mercy of God.

Any one to whom this spirit appeals is welcome among us, whatever his opinions may be. If you have more truth than we have found, we need your faith; if you have found less, you need our fellowship. If you are weary of fruitless quest and baffled by endless argument, come and walk with us in the Way of Prayer which leadeth evermore to Him who is the Truth, and whose Love is our light in life and our hope in death. For those who have failed there is hope, for those who have sinned there is healing—truth for all to find, work for all to do, and love for all to give.

WHERE IS GOD?

(The following is the answer to a little child who recently asked the author, "Where is God in this great war?")

Not in cruel war with shot and shell,
Not in triumph shouts at each death knell,
Not in nation's gore that stains the sod,
Not in all this cruel hate is God!

Not in selfish plans that aim to kill,
Not in sinful prayers more blood to spill,
Not in churches that uphold the rod,
Not in such hypocrisy is God!

But in loyal hearts that sigh and bleed,
In the yearnings for a better creed,
In a land that know's no tyrant's nod,
In a world of law and peace is God!

—*Rabbi Joseph Silverman.*

The Grandson of General Garibaldi

Many Band of Mercy members, old and young, are familiar with the charming stories of that great Italian hero, Garibaldi, and his care and love of animals. Therefore, the following account of his grandson, Bruno Garibaldi, who was recently killed in the war, cannot fail to be of interest. His tutor writes:

"One day as I was going to the castle I saw Bruno bargaining with some boys of the village; he was spending his savings in buying captured birds, which he immediately set at liberty. The news of the generous purchaser spread rapidly through the village, and numbers of boys flocked to the castle, where Bruno, radiant with joy, spent his last coppers in setting free the poor captives.

"Another time I found him brandishing a thick stick, and asked him what he was doing. He replied: 'I am going to put a stop to a disgusting scene that takes place every evening. When the shepherd brings home his heard of pigs, a lot of cruel boys beat them and throw stones at the poor beasts, who rush terrified down the side alleys. I don't mean to let them go on torturing innocent beasts in such a cruel way.' The cowardly youths fled before Bruno's persuasive arguments and never ill-treated the pigs again.

"Another day I found him contemplating sadly a collection of butterflies which had been given him. 'This,' he said, 'is a collection which will give me pain every time I look at it.' Isn't it a shame that these poor creatures should suffer a horrible death for the pleasure of a collector? When I see a pin stuck through a butterfly, I feel almost as if I were being transfixed by it myself."

Our Dumb Animals.

War Fallacies

It is not strange, when we consider what a barbarous old world this has hitherto been, that various queer notions survive in people's minds even in our so-called civilized and "Christian" America. In the excitement of the terrible war in Europe, old-world ideas come to the surface, and seem to hypnotize many people, who ought really to know better than to harbor them.

One of these fallacies of barbarism touches the use of force. We are told by highly respectable authorities that human society and the institutions of civilization, and all government in particular, rest upon force and would speedily dissolve in the absence of the policeman and the soldier. What a break this is from the good democratic doctrine which American youth were once taught, that "government rests upon the consent of the governed!" Is not this last the essential truth which everyone needs to heed? Is it not false as well as perilous to preach that the average men brought together in society and states behave themselves because they are afraid of the policeman and the jail? This is fairly Prussianism, being precisely the teaching of priests and aristocrats wherever tyranny has existed.

On the contrary, the most interesting fact in American life is the general good order and good nature which characterize the mass of our population. A lone woman can travel safely for thousands of miles and is sure to meet everywhere with kindly attentions. Very few people give thought to the policeman, or even know who the sheriff is. No. Not force, but the common bond of humanity and the action of public opinion maintain society and underlie government. It is a very small per cent of the whole nation for whom physical force is ever necessary, and it is growingly doubtful whether, even in the case of these waifs and strays, too often insane or imbecile, our use of force does any good. We are learning daily more humane methods of handling them.

Another fallacy lies in the idea that we have reason to fear attacks upon our lives and liberty from nations over the seas. It is painfully ridiculous just now to hear certain persons talk of the danger that Germany will make a truculent war upon the United States. Why should she make war upon us? "But see what she is doing now," it is said. We refuse to be scared into any fear of this sort. I recall a story of a friend who fell into an ugly altercation with one of his neighbors with the result of much bruising and damage to his countenance. Would this fact scare us from meeting either of these neighbors? Not in the least. We have no quarrel with them and we hope that we know how to keep out of such kind of quarrel. Indeed, the real danger is, that people who excite themselves into fear will do or say such crazy things to stir fear and resentment in the minds of their otherwise well-disposed neighbors. We have no reason to be afraid of Germany, but we shall do well not to behave so as to compel the German people to think that we are afraid of them!

Another dangerous and evil brother of the last fallacy is that we somehow render ourselves safe from attack by striking an attitude of defiance, and doubling up our fists and scowling at the other party or nation.

"Go to," we are told. "Let us get ready to fight with these dangerous people; let us publish to the world what a big navy we have and munitions laid up for many years."

Those who talk in this way simply fail to study human nature. This was the very method which European nations tried with the result that we see today. In the nature of the case the readiness to fight is provocative of attack, and creates general nervousness all over the world.

Another war fallacy is the idea that some kind of duty or "honor" rests upon a person, or nation, to drop intercourse (that is, to refuse to speak or hold recognition) when the other has behaved offensively. Whoever heard of this course doing any good between men? Between nations, it always means an approach to war. What nation is so far holier than others, or so void of offense itself as to hold another nation to be an outlaw? Let us rather, even when aggrieved, maintain a friendly intent toward every one! Does not the other continue to need friendly treatment when entangled in wrong-doing? What does our legion say about this?

It is also a very bad fallacy that a nation may lightly engage in war for the sake of her trade, or for "the open door" in some remote country. Is not this the same as to go out on a war of conquest? It is certainly a horridly costly way to get trade, taxing the many for the supposed interests of a few.

It is even a worse fallacy that it is the business of a nation to meddle by force in the affairs of its neighbors, for the United States, for example, to intervene in Mexico, killing its people in the enterprise. Is it honest friendship or humanity that urges us to do this, or rather the selfish interests of people who hold mines or plantations in the other country? Are we carrying on our own national housekeeping so thoroughly that we have a mission to go abroad? And when we do have a surplus of devotion and philanthropy to export, who thinks that we should ever need to carry it upon battleships?

Another fallacy is that war can be waged upon principles of honor, like some grand sport whose combatants are bound to keep the rules of the game. The truth is, that while honorable men have been soldiers, honor and war are incompatible. War, so far from being a game, is destruction and "hell." It puts away order; it stop's men's mouths from speaking the truth; it rouses all the evil passions; it commands men to go out on an orgy of lying and robbery and wholesale murder. The weak are at the mercy of the strong; the victor becomes the victim of his own ambition and arrogance, and ends as all tyrannies end, with a plague of fear and suspicion. Prussia, for example, is suffering today for the pride of her success in the last war with France. Perhaps the world needs her terrible teaching, that war is not sport and that the essence of it is dishonest.

Once more, there is a curious fallacy that likens the police to an army. We might as well liken the force of nurses in a hospital to an army! The soldier is taught to think of his enemies; the policemen, like the nurse, must seek to be a friend to everyone. The soldier is taught to use the most tremendous enginery of death; he marches to kill. The policeman is bidden not even in the case of the more desperate burglar, to do him needless hurt. His success is based on courage, tact and kindliness. He risks his position if he kills a man. So far as the police handle law-breakers these are exceptional and generally weak and ignorant people. The police guard against the stray survivors of the bandits and pirates of the barbarous times. Armies and navies do not exist for police duty, but rather to carry on war between powerful civilized and Christian states, peers of one another. The pirates have been almost completely driven from the seas. Our big battleships are not meant to put down piracy, but to sink other ships like themselves, to fight, not to watch and guard. There is no more need of "an international police," that is, an army and navy to enforce law among civilized nations, than there is need of troopers to compel the city of Chicago to obey a decree of the Supreme Court against the city of St. Louis. So far as the world is civilized, the majestic public opinion of the world will enforce the laws. Unless the nations are so far civilized as to have such a compelling public opinion, we can never enforce law by the compulsion of fear and war.

Let me add that it is largely for the educated and thoughtful women of America to root out and good-naturedly to ridicule these sophistical fallacies from the minds of our people and especially from the minds of our youth. *Charles F. Dole, D. D.*

From November Femina.

"Social Hymns of Brotherhood and Aspiration." Mable Hay Barrows Mussey. A. S. Barnes Company. New York. Single copy, postpaid $0.35. Twenty-five or more copies not prepaid, each $0.25.

What shall we sing? This question often comes to program committees as a difficult question to answer. The arrangement of social service institutes, entertainments and public gatherings will be an easier task if those who have programs in charge will make use of this excellent collection of social service hymns. Inspirational in character they can be sung by communities entire, by Jew and Gentile, Protestant and Catholic. The writers of these hymns have broad conceptions of social betterment. They have caught a vision of humanity triumphant and are able, in fitting words, to pass on this vision to others. There need be no fear that musical taste will be injured by the use of this music. The music of Mendelssohn, Mason, Haydn, Beethoven, Barnby, of Scottish Psalter and German melodies accompanies these hymns in dignified and spirited form.—From *Social Service Review.*

As tho' it signified that I should say—
"Not here, or now, but other time and where,
These things shall be. It shall be even I
In my own right to conquer of my will;
The circumstance and place are yet to be;
Born out of season I must be rebirthed
Into a suitable environment
To work completion to my dream."
Alas!
The conquest of a lazy soul indeed!
Let me not shame my life with such a creed,
But spend the honest effort of my day
Believing it is here I am to live,
Believing it is now I am to do
The thing where-unto I am sent. Forbid
That I should stand aside or idle by
The morning or the noon till eve, nor be
All that I may! Is it not clear
What most I need is in my trembling hand
To do with as I will

HARRIET LAKE-BURCH.

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THE FIELD

"The World is my Country, to do Good is my Religion."

MARGARET WILSON CONDEMNS BOSSES

Miss Margaret Wilson, daughter of President Wilson, at a session of the Wisconsin State Teachers' Convention in Milwaukee November 5, proposed that school buildings be used as meeting places for citizens and as voting booths, and that school principals be employed as election clerks. She said the people should be organized according to the voting precincts, with the school buildings as their centers.

"Let us make the vote mean something—all of us, men and women together," said Miss Wilson. "It is disgraceful the way the majority of voters vote. I am told that when a man gets a suit he gets what the tailor tells him to wear. That is what most voters do in the primaries. They vote for the man who 'they say' is the man—'they' being in this case the political bosses. We know this but have done little so far except talk about it."

Miss Wilson said that it surely is America's opportunity before all other nations to prove that the ideal of democracy is more than a dream, that it is a principle that works. She added that self-government "is nothing more or less than a process of education."

Miss Wilson said she realized democracy could not be obtained through a machine, but that "we must have the means of expressing ourselves as citizens in a more vital way."—*Woman's Journal.*

"The work here described is exclusively among the ruined civil population, from whom all that usually makes life worth living has been removed. The Quakers have also financed two other undertakings: one the Ambulance Unit near the firing line between Dunkirk and Ypres, working under British sanction and military authority; the other, engaged in practical work among the Belgian *émigrés* in the Dutch concentration camps. The reports of these other fields of labor are as thrilling as those of the relief work in France, and constitute an inspiring instance of practical Christianity. A great many helpers have offered their services in England for the work on the Continent, but many are unable to meet the rigorous requirements of the committee.

"There may be some in America who, unable to offer their services, would like to join in relief which is so judiciously administered. The treasurer of the committee is Isaac Sharp, Devonshire House, 136 Bishopgate, London, who will gratefully receive and acknowledge funds."—*Literary Digest.*

A Thought

God sent a wingèd thought
Into my soul one day,
And bade me send it out again
With unabated ray
Of burnished beauty, silver bright,
And wings unshorn of might.

God has great store of such
White thoughts, swift, buoyant things.
And when He wills, they touch us
With the wafture of their wings.
They touch us on their gleaming way—
Their wings forbid their stay.

Onward their blessed flight!
To other hearts they bear
Their beauty and their light.
Heaven's rapture and its radiant air
Breathe round us, when God sends them down,—
That day, we wear a crown!

From "Poems" by Mrs. Merrill E. Gates (Mary C. Bishop), published by Fleming H. Revell. Reprinted by permission of Merrill E. Gates.

A Sample Card From The Laurel Shop.

PLANS OF NATIONAL CONFERENCE OF CHARITIES AND CORRECTION FOR INDIANAPOLIS MEETING ANNOUNCED.

Announcement has been made of business and local committees of the forty-third National Conference of Charities and Correction, which is to be held at Indianapolis, May 10-17, 1916. One of the most interesting committees is that on Change of Name, for it has been advocated by some members that a title be selected which more truly indicates the nature of the body, which is the national union of social workers. In preparation for the reception of the Conference at Indianapolis committees have been organized throughout the state for the purpose of making a great exhibit of the progress of Indiana in matters of social welfare during the past one hundred years, as the centennial of her admission to the Union will be celebrated in 1916. Organized social work, both public and private, has been growing by leaps and bounds in this central region, and it has been thought that the record of attendance at the last National Conference (2600) may be more than equaled.

The president, Dr. Francis H. Gavisk, of Indianapolis, has had more than thirty years' experience in social service in that city, and occupies a unique position in that he is the first Catholic clergyman ever to preside over this Conference. The last issue of the *Bulletin* of the Conference is devoted to a review of social legislation during the year 1915. Nearly 500 measures are described and classified, varying in character from the authorization of women police in New Jersey to the establishment of suspended sentences for wife deserters in Hawaii.

In *The American Magazine* for December an article by Merle Crowell describing the galvanic effect of the powder industry on real estate values says:

"The next report of the Department of Commerce will tell something of that miracle; yet it can give only a hint of the industrial magic that has studded the Eastern states with mighty manufacturing plants since the nations of Europe developed military hydrophobia only a little more than

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a year ago. Many of these plants are new; others are old ones grown greater.

"War waved his red wand above a hamlet at the junction of the James and Appomattox rivers—and a city sprang up over night. Where forests of pine and dogwood looked down on rows of newly planted corn last spring, the largest powder plant in the world is standing today, and more than 25,000 men swear by it and at it. Already the buildings of the plant extend over 167 acres. At City Point there are 22,000 powder employes and perhaps 5,000 other men, drawn thither, for the most part, by the desire to divert a golden stream near its source: for the semi-monthly payroll of the Du Pont powder works is more than three-quarters of a million dollars.

"Flanked on one side by City Point village, the original settlement, and on the other by Du Pont City, lies Hopewell, the most remarkable municipal prodigy ever produced east of the Mississippi river. Bret Harte would have gloried in Hopewell, for a mining camp in boom days must have been very like it; true, it lacks the mines, but when land worth $16 an acre a few months ago is selling for $16,000 a double building lot today, why should one delve into the bowels of the earth for further riches?"

THE OLD MOTHER

"Leave me alone,"
Said she;
"Let me stay in the place
Where my strength was spent,
Where I set the tree,
Where I gathered the fruit.

"I have my blue cup
And my pot of tea;
I know the noonmark on the floor;
I can walk in the dark anywhere
And feel no fear,
Though I am alone.

"On your velvet rugs
And your polished floors
My weak feet would stumble.

"And what, you ask,
If I die alone?
Then from the home that I love
I will go to my Redeemer."

"Smart Set."

—*Cora A. Matson Dolson.*

OFFICIAL PUBLICATION

Annual Statement of the Fidelity and Deposit Company of Maryland of Baltimore, in the State of Maryland, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$ 3,000,000.00

INCOME.

Premiums received during the year	$ 6,728,308.04
Interests, rents and dividends	489,480.08
From other sources	57,014.90
From agents' balances previously charged off	625.50
Profit on sale or maturity of ledger assets	7,103.78
Increase in book value of ledger assets	145,888.75
Total income	$ 7,428,421.05

DISBURSEMENTS.

Losses paid during the year	$ 2,546,237.70
Investigation and adjustment of claims	374,988.83
Commission or brokerage	1,516,041.66
Salaries, fees and all other charges of officers, clerks, agents and employes	1,122,907.79
Rents	74,118.29
Repairs, expenses and taxes on real estate	90,902.75
All other taxes, licenses and insurance department fees	217,652.47
Legal expenses, advertising, printing and stationery	105,521.71
Postage, telegraph, telephone, express, furniture and fixtures	56,344.70
Stockholders for interest or dividends	480,000.00
All other disbursements	304,735.08
Agents' balances charged off	3,968.45
Decrease in book value of ledger assets	123,273.24
Total disbursements	$ 7,016,692.67

LEDGER ASSETS.

Book value of real estate	$ 2,560,137.41
Mortgage loans on real estate	217,405.00
Loans on collateral security	688,262.50
Book value of bonds and stocks	5,319,898.00
Cash on hand and in bank	1,290,335.92
Premiums in course of collection	2,113,083.31
Other ledger assets	55,648.84
Total ledger assets	$12,244,770.98

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 593.75
Gross assets	$12,245,364.73

DEDUCT ASSETS NOT ADMITTED.

Gross premiums in course of collection over three months' due	$781,588.55	
Market value of special deposits over corresponding liabilities	479,871.98	
		1,261,460.53
Total admitted assets		$10,983,904.20

LIABILITIES.

Net amount of unpaid losses	$ 1,828,214.33
Expenses of settlement of claims	44,730.02
Total unearned premiums	3,388,360.08
Commission and brokerage	199,109.30
Salaries, rents, bills, etc	20,000.00
State, county and municipal taxes	110,000.00
Return and re-insurance premiums	195,288.67
Advance premiums	309,756.76
Other liabilities	284,691.17
Total liabilities	$ 6,380,150.33

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 381,075.92
Total losses paid during the year	182,989.12

CHAS. R. MILLER, Vice-President.
THOS. L. BERRY, Asst. Secretary.

Subscribed and sworn to before me this 1st day of February, 1915.

FRED. S. AXTELL, Notary Public.
[SEAL]

OFFICIAL PUBLICATION

Annual Statement of the Frankfort General Insurance Company of Frankfort-on-the-Main, Germany, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital	$ 250,000.00

INCOME.

Premiums received during the year	$ 1,132,743.59
Policy fees required or represented by application	12,364.45
Interest, rents and dividends	48,873.48
From other sources	32,091.82
Total income	$ 1,226,073.34

DISBURSEMENTS.

Losses paid during the year	$ 626,717.65
Investigation and adjustment of claims	122,115.32
Policy fees retained by agents	12,364.45
Commission or brokerage	240,874.24
Salaries, fees and all other charges of officers, clerks, agents and employes	117,259.82
Rents	8,762.56
All other taxes, licenses and insurance department fees	23,254.22
Legal expenses, advertising, printing and stationery	14,744.96
Postage, telegraph, telephone, express, furniture and fixtures	6,366.73
All other disbursements	23,398.51
Loss on sale or maturity of ledger assets	58.49
Decrease in book value of ledger assets	810.77
Total disbursements	$ 1,196,727.72

LEDGER ASSETS.

Book value of bonds and stocks	$ 1,260,544.55
Cash on hand and in bank	98,924.66
Premiums in course of collection	129,590.95
Other ledger assets	9,819.28
Total ledger assets	$ 1,498,879.44

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 13,963.93
Other non-ledger assets	14,237.01
Gross assets	$ 1,527,080.38

DEDUCT ASSETS NOT ADMITTED.

Gross premiums in course of collection over three months' due	$ 7,678.66	
Book value of ledger assets over market value	91,084.55	
		98,763.21
Total admitted assets		$ 1,428,317.17

LIABILITIES.

Net amount of unpaid losses	$ 539,760.78
Expenses of settlement of claims	1,416.49
Total unearned premiums	375,928.80
Commission and brokerage	26,752.31
Salaries, rents, bills, etc	1,500.00
State, county and municipal taxes	16,000.00
Advance premiums	4,059.53
Total liabilities	$ 965,417.91

BUSINESS IN ILLINOIS

Total premiums received during the year	$ 104,872.84
Total losses paid during the year	100,109.95

C. H. FRANKLIN, U. S. Manager.

Subscribed and sworn to before me this 10th day of February, 1915.

EDWIN G. MARKS, Notary Public.
[SEAL]

OFFICIAL PUBLICATION

Annual Statement of the General Accident, Fire and Life Asurance Corporation, Limited, of Perth, Scotland, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of deposit capital paid up in cash	$ 250,000.00

INCOME.

Premiums received during the year	$ 3,679,248.33
Policy fees required or represented by aplication	116,595.00
Interest, rents and dividends	101,353.22
From other sources	345,660.86
From agents' balances previously charged off	4,818.70
Profit on sale or maturity of ledger assets	150.30
Increase in book value of ledger assets	2,994.02
Total income	$ 4,250,820.43

DISBURSEMENTS.

Losses paid during the year	$ 2,001,246.63
Investigations and adjustment of claims	427,191.30
Policy fees retained by agents	116,595.00
Commission or brokerage	1,002,714.29
Salaries, fees and all other charges of officers, clerks, agents and employes	409,785.70
Rents	37,599.94
Repairs, expenses and taxes on real estate	10,281.85
All other taxes, licenses and insurance department fees	91,165.51
Legal expenses, advertising, printing and stationery	65,329.89
Postage, telegraph, telephone, express, furniture and fixtures	55,993.92
All other disbursements	36,808.72
Agents' balances charged off	2,928.48
Total disbursements	$ 4,257,641.23

LEDGER ASSETS.

Book value of real estate	$ 216,154.60
Mortgage loans on real estate	15,500.00
Book value of bonds and stocks	2,102,544.87
Cash on hand and in bank	75,543.21
Premiums in course of collection	677,538.25
Bills receivabe	3,459.50
Other ledger assets	218,772.38
Total ledger assets	$ 3,309,512.81

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 27,227.90
Gross assets	$ 3,336,740.71

DEDUCT ASSETS NOT ADMITTED.

Bills receivable	$ 3,459.50	
Gross premiums in course of collection over three months' due	148,306.25	
Book value of ledger assets over market value	151,339.47	
Other unadmitted assets	242,426.98	
		509,377.60
Total admitted assets		$ 2,827,363.11

LIABILITIES.

Net amount of unpaid losses	$ 941,987.23
Expenses of settlement of claims	4,112.00
Total unearned premiums	1,164,161.45
Commission and brokerage	123,527.21
Salares, rents, bills, etc	10,000.00
State, county and municipal taxes	66,184.96
Interest due or accrued	1,033.33
Advance premiums	19,750.00
Other liabilities	160,000.00
Total liabilities	$ 2,490,756.18

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 536,486.84
Total losses paid during the year	228,964.58

C. NORIE MILLER, U. S. Manager.
CHARLES G. COOK, Chief Accountant.

Subscribed and sworn to before me this 6th day of March, 1915.

GEO. WILKES, Notary Public.
[SEAL]

OFFICIAL PUBLICATION

Annual Statement of the General Indemnity Corporation of America of Rochester, in the State of New York, on the 31st day of December, 1914, made to the Insurance Superintendent of the State of Illinois, pursuant to law.

CAPITAL.

Amount of capital stock paid up in cash	$ 200,000.00

INCOME.

Premiums received during the year	11,842.50
Total income	$ 11,842.50

DISBURSEMENTS.

Salaries, fees and all other charges of officers, clerks, agents and employes	$ 1,466.73
Rents	95.00
All other taxes, licenses and insurance department fees	2,740.53
Legal expenses, advertising, printing and stationery	6,473.63
Postage, telegraph, telephone, express, furniture and fixtures	5,377.70
All other disbursements	1,402.49
Total disbursements	$ 12,716.08

LEDGER ASSETS.

Book value of bonds and stocks	$ 283,358.84
Cash on hand and in bank	20,767.58
Total ledger assets	$ 304,126.42

NON-LEDGER ASSETS.

Interest and rents due and accrued	$ 4,293.75
Total admitted assets	$ 308,420.17

LIABILITIES.

Total unearned premiums	$ 11,375.40
State, county and municipal taxes	236.85
Total liabilities	$ 11,612.25

BUSINESS IN ILLINOIS.

Total premiums received during the year	$ 782.50

HIRAM R. WOOD, President.
RALPH M. BARSTON, Secretary.

Subscribed and sworn to before me this 27th day of January, 1915.

MABEL L. VERWEY, Notary Public.
[SEAL]